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The broad scope, the admirable scholarship, the reverent spirit which this work exhibits recommend it to every student of the Old Testament history.

G. S. G.

Het Oude Testament opnieuw uit den grondtekst overgezet, en van inleidingen en aantekeningen voorzien door wijlen DR. A. KUENEN, wijlen DR. I. HOOYKAAS, DR. W. H. KOSTERS, en DR. H. OORT. Genesis, Exodus, Leviticus, Numbers i-vii. 88. Leyden: E. J. Brill, 1897-8. In five parts. Pp. 320. Price of each part, \$0.80.

This important work was planned in 1852 by the synod of the Reformed church of Holland and actually commenced soon afterwards. It came to a stand, however, through the violence of party feeling and was not resumed until 1885, when Professor Kuenen took it in hand again with the assistance of his three most distinguished students: Heeren Hooykaas, Kusters, and Oort. His death in 1891, and that of Dr. Hooykaas, must have delayed the completion of the work, but did not prevent it. The two surviving scholars persevered, and the new version, with introductions and commentary, is now coming out in parts. As Dr. Kusters died last December, the responsibility devolves now on Dr. Oort alone. The work is expected to comprise thirty-four to thirty-six parts, which will be issued, as far as possible, monthly. The publication will therefore extend over about three years.

Its chief distinctive characteristics are the following: (1) The translation is based on a critically revised text. (2) It is composed in good modern Dutch. (3) The text is accompanied by notes and introductions which give the results of the scientific research of the last half century in a popular form, the first attempt, it is believed, of its kind. Germany, it is true, has a critical Revised Version, but no commentary like that which the Dutch scholars have endeavored to produce. (4) The point of view adopted throughout is that of "the so-called new criticism." The results of the latter are not only accepted, "but stated without disguise, in the conviction that truth is best promoted by never asking what is agreeable to a party or a community, but by always saying right out what is believed to be correct."

The general introduction with which the work opens consists of four chapters, treating respectively of the Hebrew canon, its subdivisions and extent; the corruption of the traditional Hebrew text,

its causes and its partial remedies; the ways in which the Hebrew Scriptures were brought into their present forms; and their artistic, historical, and religious significance. These chapters are exceedingly well written, especially the second, which demonstrates with admirable clearness and cogency the necessity for textual revision.

This general introduction is followed by an introduction to the five books of the law, which sketches the gradual growth of the Pentateuch. The Yahvist is supposed to be in the main older than the Elohist. The two were worked up into "the old book of legends" about 600 B. C. The document usually known as the Priestly Code is called Ezra's Lawbook. The combination of the various sources into one whole may have been effected, or rather completed, about 400 B. C. The text was fixed, apart from faults such as find their way into any book, about 250 B. C.

Every book is divided into portions, with a separate introduction for each portion. The usual division into chapters is of course recognized to some extent, but the text is arranged in sections which by no means wholly correspond with the chapters.

Each section has an introduction giving a summary of the contents and discussing the source or sources. The notes which are textual, or explanatory, or illustrative, are placed underneath the translation. Changes in the text, amounting in Genesis to about two hundred, are mostly pointed out, and the nature of the change, whether conjectural or traditional, is usually indicated. A separate work which will contain all the new readings will be issued when the present undertaking has been brought to a close.

Both the revision of the text and the work of translation have been carefully and judiciously executed. Notwithstanding their belief that the Massoretic text is "corrupt in innumerable places," the editors have proceeded with great caution and reserve. They have probably revised the text of Genesis too little rather than too much. The translation runs smoothly. The tetragrammaton is represented by *Jahwe*, which is much more pleasing than the JHVH of the Polychrome Bible.

For students the work has very great value. It would not be easy to find elsewhere so clear and accurate a summary of the results arrived at by the school of Kuenen. Still it represents a school only, and therefore needs to be supplemented from other sources.

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